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THE HIDING-PLACE.

WRITTEN BY AN ENGLISH OFFICER.

Hail, sovereign love, that first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
That gave my soul a hiding-place.

Against the God that rules the sky,
I fought, with hands uplifted high;
Despised the offers of his grace,
Too proud to seek a hiding-place.

Enwrap'd in dark Egyptian night,
And fond of darkness more than light,
Madly I ran my sinful race,
Secure, without a hiding-place.

But thus the eternal counsel ran—
"Almighty love, arrest the man!"
I felt the arrows of distress,
And found I had no hiding-place.

Vindictive justice stood in view—
To Sinai's fiery mount I flew;
But justice cried, with frowning face,
"This mountain is no hiding-place."

But lo! a heavenly voice I heard,
And mercy's angel soon appeared,
Who led me on a pleasing pace
To Jesus Christ, my hiding-place.

On him Almighty vengeance fell,
Which must have sunk a world to hell.
He bore it for his chosen race,
And now he is my hiding-place.

A few more rolling seas, at most,
Will land me safe on Canaan's coast,
Where I shall sing my song of grace,
And see my glorious Hiding-Place.

For the Herald and Journal.

RECOLLECTIONS

OF A CONVERTED ROMAN CATHOLIC.

NO. I.

Reasons for Writing.—Importance of the Subject.—Its Present Aspects.—Efforts of Romanists in this and all Countries.—Earliest Influence of the System on the Mind.—A Confessional Scene.

MR. EDITOR:—I have been thinking for some time past of saying through your valuable paper a word about my conversion from Romanism. My object, I trust, is the glory of God, and the hope that the eye of some Romanist may light upon the narrative, and be led to the foot of the cross of Christ. That the subject of Popery is of the last importance, none can doubt. And while the European world are all in commotion in regard to the present external position it is assuming, and this is of consequence to the present, as well as the future world—the radical conversion of souls is, after all, the great, the holy object for which all true Protestants should labor. Never was there a time when more efforts of this kind were needed; for though the hierarchy of England and the Protestants of all lands, associated or individually, may array themselves against the Pope's aggressions and errors, still no advantage is gained only so far as souls are converted, minds enlightened, and thus prepared for the realms of the blessed. While Romanists proclaim through the land their advancement and triumph in the conversion of a class of ministers, who to say the least of them, have never been more than half Protestant, the salvation of even the poor, the ignorant Romanist, is a cause of more real joy and triumph on earth and in heaven. The extraordinary efforts of Papists to regain their former position, is worthy of a better cause, and should be an example for us. Thus, while in every country they are organizing and carrying out plans of proselytism, and persecution, let Protestants arm themselves for the contest, by the dissemination of Bible truth, the preaching of the word, and the introduction of all those means and mercies which are applicable to all classes. For whatever we may say or think of the almost impossibility of the conversion of Romanists, facts prove they are not beyond the reach of truth. Now, no more effectual way to save them can be found, than the application of truth, *native Bible truth*, to the soul in its felt wants, necessities and longings. This was the way, and the only way truth divine found its way to my own heart, and which, though at first rejected, by its repeated applications, gave life and power. Having said this much, allow me to commence the more immediate object I have in view.

The earliest distinct intelligent recollection I have of the influence of the system of Popery on my mind is a *Confessional scene*. It was in the "Green Isle," so called, in the county of Antrim, and town or village of Balemena. The time, place and circumstances of it I shall not soon forget. Although quite young, I was considered rather in advance of my fellow youth in the knowledge and practice of the doctrines and ceremonies of the church; and for this proficiency I was rewarded publicly with a book very rare in this country, called the "Catholic catechism, and mis-represented." Having obtained permission of my father to confess, and having committed myself with prayer-book, to look over my sins in my soul and in my prayer book—a list being placed there to facilitate this exercise and help the memory—I concluded I might go to confession. By the way, it was not at a confessional, but at a *confession*, as even the *catechism* and duties of the faithful; for though in the north of Ireland, these institutions were known by both Protestants and Romanists, in many places they had not as yet visited the Catholics of that part of the world. And it is a fact beyond dispute, that it is only in countries where Protestant influences are felt, and stand up alone side of Romanism, that they are enjoyed by the poor Romanist.

It might be well to state that in this prayer book there is a list of sins of all descriptions, with all the variations possible, of thought, word and deed, ranged under two general heads: *venial*, or small sins, and *mortal*, or great sins. The latter unrepented of, send direct to hell; the former to purgatory—and as scarcely none die without venial sin, almost all go to purgatory, so that at a glance is seen the profit, power, and influence of the doctrine of purgatory. Masses, prayers, "et cetera," are said for and paid for those thus placed in purgatory—all justifying the charge long since applied to Rome, "the religion of money." Thus equipped myself, I arose one fine Sabbath morning, purposing to do what was long a subject of thought and prayer. I soon found myself on the way to the chapel. It was a lovely summer's morn—the air balmy and refreshing, the flowers and fruits scented the air all around, "the birds sang on every tree," and everything, animate and inanimate, seemed happy but me; for, young as I was, there was mingled with the externality and memoriter nature of my mind's exercises, the conviction, no doubt wrought by the spirit of God—though then I knew it not—that I was a sinner, and needed that "repentance which is unto life." In company with others of all sexes and ages, I soon found myself at the half fin-

ished, unfloored chapel, waiting my turn to confess my sins.

And now, kind reader, could you see as vividly as memory presents the scene to me, that group of immortals, old and young, rich and poor, the decrepit, the fair—the best and the worst of humanity, all huddled in one common mass, all on their knees,—some, if not swearing outright, yet very nearly so,—with the pushing, squeezing and elbowing, as at a post office, to get their turn, methinks feelings of scorn at such folly, and ridicule at such duplicity, would possess your minds. But such was the scene.

My sheet is full, and I must close for the present.

For the Herald and Journal.

MARTHA'S VINEYARD.

Roads—Seafaring Life—Shipmasters—Anxieties—Vineyard Pilots.

Holmes' Hole, Mass., Jan. 1851.

DEAR BRO. STEVENS:—Dr. Bushnell, in his "Sermon on Roads," lays it down as a rule that bad roads are indicative of a bad state of morals. The Vineyard must be an exception to this, for, while the morals of the inhabitants will compare very favorably with those of other localities, the roads are, (to use an expression common at this day,) "not fit to be made." Indeed, they are not made, but are suffered to be worn by teams with little or no care from the constituted authorities. But things are much improving now, and our County Commissioners are earnestly endeavoring to "mend the ways" of the "Vineyarders." My object in referring to this is just to illustrate the natural consequences of the mode of life chiefly pursued here. Like other places in this section of the State, the way of the people here is in the deep—their chief place of business "round Cape Horn." The hardy, adventurous men who "office" many of the whalers from all parts of the whaling world are from the Vineyard. Very early in the history of that business the people of our island were engaged in it. It has brought much wealth to the place. It has also brought honor, for Vineyard men are highly prized as shipmasters, and to their credit be it said, a Vineyarder seldom stops long "before the mast."

He speedily walks the quarter deck. This perilous business, lucrative as it is, has its shades as well as lights. Wives anxiously await the return of their husbands from four years' voyages, or sit at home, and, by their accurate geographical knowledge, follow the ship all over the world—gladdened at long intervals by a letter, or a report of the ship being "spoken." Accidents at sea bring sorrow to many homes and hearts. Husband returning sometimes hear of the death of their wives which had happened long before their arrival. The long absence from home brings in its train the greatest evils of the whaling business.

Here, too, live the "Vineyard Pilots," those men who, for the time being, take from the officers the command of argosies laden with the wealth of the Indies—of frigates freighted with the world's commerce. When the pilot is aboard the captain or commodore is at his command, and must obey, for the responsibility is thrown on the pilot, and he answers if the ship is lost.

Some attention is given to the coasting and fishing business, each having its turn in its season. These pursuits, with those followed on the land, give the island a hardy, industrious, and prosperous people; and although we may not have our "merchant princes," there are men here who are as wealthy as is necessary.

For the Herald and Journal.

DISCIPLINE—ESTIMATING COMMITTEES.

MR. EDITOR:—Our financial system, in its connection with the itinerancy, is, perhaps, as near perfection, as human wisdom could be expected to make it. In its details it might be somewhat improved, but when I speak of perfection, I refer only to its principles. Individuals sometimes complain of the inequality and oppressiveness of its operations. When these cases, however, are scrutinized, it will generally appear that the fault is not in the system, but in a defective application of its provisions, on the part of some or all of the agencies concerned in carrying it into effect. And possibly it may be the fault of the one who complains. When a man connects himself with the itinerant ministry of the M. E. Church, he relinquishes the natural right to negotiate with a society for a definite salary. But as a compensation for the right thus relinquished, the church by her discipline, provides that he shall receive a fixed sum, each for himself, his wife and his children, with the wife and children, or as much as he can procure, or as much as the Quarterly Conference shall appoint a committee from the members of the church, to estimate the "amount necessary" to furnish provisions for his table, and fuel for his fires. Usage also allows him traveling expenses, the cost of moving, and going to and from the Annual Conference. The items to be estimated are those which are supposed to vary in different places, so that when the local circumstances, or the circumstances of the preacher's family require it, larger amounts may be into effect of the *discipline*. A failure to carry out a solemn contract, except when justly attributable to impracticability. This injustice is inflicted and this contract violated, when the Quarterly Conference neglects or refuses to appoint an estimating committee; when the President Elder neglects to call the attention of the committee to their duty, as pointed out in the Discipline; when the committee refuse to be governed by the Discipline in making their estimate; when the Quarterly Conference refuses to amend the report of the committee, when in their judgment the estimates are too low; when the stewards neglect to exert themselves, to the extent of their power to raise the preacher's claims; and when members of the church or congregation do not proportion to the extent of their means, their proportion of the amount necessary to meet these claims. It is not uncommon for estimating committees to conceive that they are the representatives exclusively of the society. Under the influence of this idea they pay little or no attention to the preacher's wants, but suppose they must do the best they can for the interests of their constituency. Consequently they make low estimates. But in this they greatly err. They are equally the representatives of the preacher and the society, and are bound to give an impartial judgment. They should consider the magnitude and circumstances of the preacher's family. They should include in the preacher's family all that necessarily belong thereto, whether they be claimants for quarterage or not. They should take into the account the health of the members of the family, and every other circumstance calculated necessarily to enhance the expenses of their support.

Estimating committees sometimes fall into the error of supposing that it is their duty to estimate the *ability* of the society, instead of the *preacher's wants*. But the Discipline intimates no such duty. Its language is: "estimate the amount necessary to furnish fuel and table expenses for the family or families of the preachers stationed among them." Some of these committees have supposed that when they made an estimate, they bound the society to pay the amount. But this is not so. When the stewards have added together all the items, and ascertained the aggregate sum of the preacher's claims, they are bound by the duties of their office, to put in requisition their wisdom to devise, and their influence to execute the best plan for raising the amount. When the members of the society understand what that plan is, it is their duty to co-operate with the stewards, in carrying it into effect, by paying into their hands, as God has been pleased to prosper them, in their business pursuits. These duties, whether of the stewards or the people, do not arise from any obligation imposed on them by the estimate of the committee. The Gospel, the Discipline, their profession, their consciences, require of them the discharge of these duties. Any dereliction therefrom on the part of any of the agencies concerned in securing the preacher's claims, is an offence against Christian morality, that can neither be justified nor excused. Preachers have sometimes inculcated the doctrine, that the estimate bound the society, as by contract, to pay the amount estimated, together with the other allowances. But the practical effect of this doctrine has been to induce the committees to make the estimates low, so that it would be easy to reach them. The true doctrine is, let the "amount necessary for fuel and table expenses" be estimated, and then, if possible, make the stewards and the society feel that they are under an obligation to pay the whole claim, if practical; if not, to approximate as near to it as possible, and if there be a want of ability, let the steward's certificate show the deficiency at the Conference. Our societies sometimes feel that to be reported deficient is a reproach to them. But this is not so great a reproach to them as that of a limited estimate. If they do their duty in contributing, a deficiency only shows their poverty; but a small estimate shows a niggardly spirit. And who would not rather bear the reproach of poverty, than the reproach of meanness?

I have intimated above, that possibly the failure to receive his full claim, on the part of the preacher, may be his own fault. Should I furnish for publication, a series of articles on the Discipline, I shall explain that matter hereafter. But whether I furnish the articles or not, will depend on circumstances. If I should not learn that I had committed any very serious blunder in this article, and the editor of the Herald should manifest no dislike to my thus occupying a little space in his columns, I think I shall have courage to proceed.

P. CRANDALL.

WESLEYANISM IN ENGLAND.

DR. NEWTON.

As a specimen of the mode of doing business over the water, we quote a passage from a speech of Robert Newton, at the great Wesleyan Educational Meeting, held recently at Manchester. Dr. Newton remarked:—

"I met with some persons before I came here, both of my own profession and laymen, who signified to me that there would be a thin attendance, and that it would be a very cold affair. I now say to any of them that are present, any one of them, brother minister or brother layman, 'O thou of little faith, wherefore didst thou doubt?' (Laughter and great applause.) I was told, 'Well, perhaps people will come, and they will listen to what you say, but they'll not be moved.' Now let the meeting of last evening, and the meeting of this evening, reply to that. Was there no movement last evening? Was nobody moved? Who ever attended a public meeting where there was a stronger feeling, a higher feeling, a richer feeling, a holier feeling, than the one that there would be a thin attendance of last evening, and that, I think, equally marks the meeting of this evening? But then it was said, 'They'll give nothing, depend upon it, the giving part of the business is over, and people won't contribute now to the institutions of Methodism.' I say, let the doings of yesterday, and the doings of this day, this evening, reply to that. What! is it nothing, sir, in two days, the sum of from four to five thousand pounds should be raised?—and I hope by this time it is not far short of six thousand pounds. I myself hope, earnestly hope, I think I may say confidently hope, that that meeting will realize before this meeting, and all that shall be connected with it is concluded. I hope so—earnestly hope so; and may I be allowed to say that I have been very much struck with the circumstance—I am not going to boast of my own cloth—but I have been very much struck with the fact that my brother ministers have nobly come forward at those meetings—(loud applause), Mr. President, and Mr. Secretary, and others; and then some more of us followed, though not in equal steps; and then other brethren, not in the best circles either, by the way, have contributed. It is very well known we have no large incomes; many people tell the public so; but then they say the thing that is not. Our system is very peculiar. Why, for example, at one time of my life, when I had eight children on our funds, I had a very decent income; and how is it now I have not a child left upon your funds? I am mowed and cut down to the income I had forty-seven years ago, when I was a newly-married man. That is our system, sir; and nobody ever heard Robert Newton complain. (Loud and long continued applause.) I never dreamt, I never thought, of bringing a railing accusation against Methodism. Under God, I owe everything to Wesleyan Methodism, and a Wesleyan Methodist I shall live and die. I think I knew methinks I was doing when I came into Methodism. I think I came with both eyes open, and I knew what it was, fifty-one years ago, as one of its ministers, and I have known what it has been ever since, and I know something of what it is now, and I say it is as good as it was. It was a good thing half a century ago, and it is quite as good a thing now; and those who think Wesleyan Methodism has done its work and had its day, and must now retire—think not wisely concerning this matter. O'no! Wesleyan Methodism retains all its vigor, all its dim, nor has it all its powers; its vision is not dim, nor has it all its strength abated. (Applause.) I have been very glad to observe that not a single speaker at either meeting, has condescended to say a word about the one loud, but now dying, away note of, 'Stop the supplies.' Not a man has said a word about it. Well, I rejoice in this. I have heard of that till I am sick of hearing of it; yes, the public are sick of it too. I know they are. (Prolonged cheers.) It is a figure of speech, sir, where the contrary is intended, or if not intended, the contrary is done to the thing that is spoken. And let the fact of nearly 26,000 subscribers at the meeting—for this meeting is but a continuation of the other—at the meeting in Manchester, furnish the substantial, practical reply to all that."

"Well, I have been greatly delighted with another thing. Speakers have more than incidentally referred to the Protestantism of this country, and to the Protestantism of Wesleyan Methodism, and it has been thoroughly Protestant from the beginning, and out and out really and truly Protestant it will remain. (Great applause.) Sir, we want no red caps, nor red stockings either, in this country, and we are determined to have nothing to do with them. We are determined to rally round the standard of Bible truth, and to reiterate the saying of the great Chillingworth, 'The Bible, and the Bible alone, is the religion of Protestants.' Well, I hope now that all the friends who listened to what my excellent friend the Ex-President said, about his training,—(some of us could say a little more on that subject.)—will be thankful that we live in other times; and none of us are disposed to say former times were better than these. Why he (the Ex-President) must have been 'in the school of one Tyrannus,' sure enough. (Loud laughter.) I did not know the man myself. [Mr. Jackson:—'But I did!'] So it appears. Well, I am glad that you have got from under his physical training. Well, I went to a school too; and my old master used to go to his cups on Saturday night, with some of his friends; I cannot say they gave me credit for being a sharp lad; but he did say—'That Young Newton has learnt all that I can teach him, and therefore, it's all a farce his coming any more.' And so it was. I do not know he could teach me any more, that could do me any good. But it is otherwise at this time of day;—we have masters of another class that are competent and able to teach;—and if you would have efficient schools, you must have, I am satisfied, competent masters; and if you have proper masters then your school will live, and your school will flourish. And the idea of your having masters of your own training,—masters from your own Normal Schools, acquainted with your own theology, and not perplexed with things which in other circumstances may perplex them;—and masters that are acquainted with your own system of discipline, and the whole economy of Methodism, in my view this will be a great advantage; this may be vastly important in reference to your schools, when those masters go forth and have schools under themselves. I could say a good deal about this if it were necessary; and I could instance cases where masters have been brought under influences not to our advantage, and not to the advantage of the school. I greatly rejoice in the prospect before us; and though I am one of those now going down the hill,—and I am willing to be an old man,—I am learning. I hope to be so now every day,—and I shall soon pass away; having entered on my 52d year, as a Wesleyan Minister, I cannot expect much longer to occupy an efficient place in that ministry. But what then? I shall always, while I live, feel an interest in Wesleyan Methodism; and that there is such a prospect of such an establishment and consolidation of our school system in Wesleyan Methodism, is my heart's great joy, and to my heart's content I believe Methodism will yet see brighter days, and more successful and glorious days, than has ever yet witnessed."

For the Herald and Journal.

THE PATTERN.

I purpose to invite the reader's attention to Christ's example once more. "He that saith he abideth in him, ought himself to walk, even as he walked." Let our children and youth often review the childhood of Christ. It will aid them in the cultivation of *filial piety*. From tender infancy to mature manhood he lived with his pious parents; and though his history is not fully recorded in the Evangelists, we have sufficient data to guide us in the pathway of duty. His early history contains nothing to shock the moral feelings, or to lessen private esteem or public confidence. His treatment of his parents is worthy of attention. We have no intimation that he was ever fractious, wilful, sullen or rebellious. As he grew in stature, he was subject to the authority of his parents—"waxed strong in spirit"—he was always filled with wisdom in spirit—he gave evidence to all that divine grace was upon him—and he had the favor of God and man. He was ready at all times to comply with their wishes—to obey their commands. Certainly he was not guilty of cursing, dictating, commanding, or neglecting them. They shared his affection, and were assisted by his labor in an honest calling. Who can contemplate his care of his devoted mother, even to the close of life, and not be excited to virtuous imitation? As he travelled from place to place, she appears to have accompanied him. Her age and infirmities did not lessen his affection nor mortify his feelings. He provided for her as he was able. On the cross he did not forget her, naming the "disciple whom he loved," and saying, "Woman, behold thy son!" Then addressing that disciple, he said, "Behold thy mother." "And from that hour that disciple took her unto his own home." What a lesson is here taught! He knew that she was poor and heart-broken. He knew that if left unprotected for her, she would suffer, pine away, and die. He therefore provided for her future wants. O, what affection, kindness and fidelity see here displayed! He could not bequeath to her an earthly inheritance; but he gave her a son, imbued with his spirit, who was affectionate, trustful, and able to provide for her future wants. He did not cast her off upon the cold charities of the wicked, nor did he enter her name on the pauper list, and thereby degrade, afflict and abandon her, (as some of his professed disciples have done to their mothers!) Here is an example worthy of universal imitation!

But Christ is a perfect PATTERN for children and youth on account of his *early piety*. He never disobeyed the commands of his FATHER, he never transgressed the divine law in word, thought, or deed. He committed none of the sins of childhood and youth. He was a pious child from the cradle—a devoted youth from his childhood—and a laborious man from his youth. Before he was twelve years of age he had "waxed strong in spirit"—was "filled with wisdom"—and the "grace of God was upon him." When twelve, we find him at Jerusalem. While there he resorted to the Temple of Jehovah, and not to the high places of folly. He associated not with idle, profane and vicious boys, but with the learned and pious who sought

instruction from the Oracles of God and offered daily sacrifices on his altar. Here he heard grave doctors expound the Sacred Writings, and the pious converse on religious subjects. He manifested his attention and interest in these means of public and social improvement by asking appropriate and becoming questions, and giving wise and respectful answers to those who interrogated him. Those who heard him were astonished at his mental maturity, his fervent piety, and his vast acquaintance with theology. He was ever about "his Father's business." To set an example for children and youth was a part of the work he came to do. He performed it well. Parents should teach their children to improve their time as he did. They should see to it that their children love, reverence and obey them in the early morning of life. Their young minds are to be educated for business and devotion, for time and eternity, for this world and for heaven. If they will but do as Jesus did, they will wax strong in spirit—they will have the wisdom of ripe years, and the grace of God will rest upon them. The favor of their Maker and the approbation of the good will thus be secured to the rising generation.

S. A. F. E.

East Maine, Dec., 1850.

LITERATURE AND RELIGION.

BY REV. E. OTTIEMAN.

The pursuits of literature and science are exceedingly delightful and ennobling, especially when they are connected with moral and religious culture, from which, indeed, they should never be separated. "The works of God are great, sought out of all those who have pleasure therein," and the developments of science, in its various departments, only show with what perfect design and adaptation all parts of his works are constructed and arranged. Nothing is left to chance, but the divine chain of cause and effect connects all parts together, and all with the Author of being himself. The ancient schools of wisdom in Chaldea, in Egypt, in Greece, in Rome, though they knew not the true God, and sadly misunderstood and perverted the religious nature of man, nevertheless placed the religious sentiment in its true position as the controlling influence in all departments of human interests. To it art and science, the state, and life itself were made subordinate and subservient. We need not forget, however, that this religion was a superstition which could be stretched and modified at pleasure, to suit man's natural and varying tastes and passions. The world has seen many unhappy instances of the effects of severing the pursuits of literature and science from a firm and practical regard to the claims of religion. Say not that the church has shown itself hostile to the progress of discovery and invention. I do not advocate submission to the authority of the church, or to that of any association of men. What I mean is, that a full recognition and a profound reverence of the divine superintendence and of moral obligation are important in searching into the nature, organization, and operations of the beings and relations which God has formed. Not only is the sentiment true, "an ungodly astronomer is mad," but the explorer in any branch of knowledge must be considered equally void of judgment and reason, who ventures on his investigations, without a sense of an all-pervading, all-sustaining power, to whom he is accountable for the employment of his faculties, and for the application of the results of his researches. So, also, the labors of the pen should be conducted under an impression of accountability for all the influence which it wields, and of the infinite value of virtue and piety to man's well-being and happiness; and it is no less obligatory on those who read to see that they avoid contact with those polluting issues of the press, which either openly attack the vitals of religion, or covertly undermine the foundations of morality.

For the Herald and Journal.

MISSIONARY COLLECTIONS IN N. Y. CITY.

These continue to be taken up in the New York city churches, with manifest tokens of growing interest in the blessed cause. The Jane street church, which was itself a Mission a few years since, took up a collection of above two hundred dollars, but a Sabbath or two since; that was certainly a noble offering on the part of this new church.

Vestry street church, which last year exceeded her former self, had an anniversary meeting lately, and evidently made a willing offering unto the Lord of one thousand dollars; and this is just double the amount of last year's offering. The manner in which this was brought about may be of some interest to others. First, immediately after their last year's anniversary, they determined, with the favor of the Lord, to reach a higher mark. A brother proposed that they work up to one thousand dollars, justly remarking, that unless a high mark were set up, there would be but little advancement; and then suiting his practice to his theory, he added, "I will pledge myself and class for one quarter the amount, provided the balance be raised. This was the starting point; many began in earnest to collect; the missionary prayer meeting through the year was of greater interest; the pastor, ever devoted to this cause, aimed more earnestly in public and private to promote its example; the youth of the congregation, moving under the common impulse, advanced in their efforts, and the Sunday School, with admirable zeal, entered into the work, so that "at all" resulted in an offering gratifying to the society, and from a manner in which it was consummated, we cannot but think it was well pleasing in the sight of God. The Sabbath on which the anniversary was held was filled up in the following manner: In the morning a missionary discourse was delivered by Rev. Dr. Durbin, which, in addition to its missionary character, was incidentally one of the most forcible arguments in favor of the immense superiority of the most "simple and spiritual form of Christianity," over every and all forms denominated Catholic, whether passing by the name of Gaelic or Roman. The discourse was, withal, so entirely free from unkind reflections, that the mind could take exception. The title of the discourse was, "Reflections on the state of mind which we suppose, be, 'The Signs of the Times.'"

The afternoon was taken up with the usual monthly missionary concert of prayer. The evening was devoted to the anniversary exercises, which were opened by the Rev. Dr. Scott. After prayer, the Annual Report, brief and sensible, was read. Bishop Jones was then introduced to the audience by the pastor, and according to the announcement made in the morning, proceeded to give an account of the results of the efforts of the Missionary Society in the rise, progress, and present state of our Domestic Missions among our native and Euro-

pean populations. There were two beautiful incidents brought out by the Bishop, in his most happy manner. The first was, the origin of the present effort to sustain Domestic Missions. "For this purpose, Bishop Asbury used to carry a subscription book with him, and whenever he met with any of our friends of comfortable means, he solicited funds for the support of those brethren who had been sent into new and feeble portions of our extending work." The second was, the Origin of our Foreign German Mission.

"Brother Nast had preached a year without much, if any, apparent fruit, when one evening a stranger, a young man, was observed to enter the congregation, and busy himself with taking notes of the discourse. The preacher knew him, and knew that it was evil he intended; but proceeding, with faith in God, he soon perceived that the stranger was forgetting to take notes, and that presently his attention was wholly absorbed by the discourse, which was founded on, 'I am not ashamed of the Gospel of Christ.' That night Jacob was awakened! and this night he is proclaiming the same Gospel to his countrymen in Bremen!"

Dr. Durbin followed with a brief statement of the progress and prospects of our Foreign Missions, opening up to the vision of his audience the prospect of the speedy diffusion of the life which our holy Christianity promotes among all the nations of earth. Having set in array the work to be accomplished, and the mode of carrying it out, he pleasingly, and with a force not to be opposed by good men, referred to the pockets of his audience as the repositories and arsenals of all the necessary means. After the manner of the morning, the collection and subscription cards were then taken up and counted, when it was announced to the congregation that between eight and nine hundred dollars was the amount of their offerings; a few minutes elapsed, and it was announced by the pastor with thanks to Almighty God, that the sum was made up to one thousand. The pastor's pious gratitude was responded to by the speakers of the evening, and shared by the congregation.

For the Herald and Journal.

MISSIONARY CONCERTS.

I have for sometime been thinking of calling the attention of my brethren in the ministry to the subject of holding missionary meetings on the first Sabbath evening of each month, for bringing and keeping this all-important subject before the church, that our people may be properly instructed, feel that deep interest the truth on this subject is calculated to inspire, and join in concert of prayer and effort for the world's speedy conversion. In many places such meetings are held monthly with good effect. But few are held in this district. Now, my brethren, let me suggest that such meetings be commenced on all our circuits and stations on the evening of the first Sabbath of the New Year. Let us not wait till Conference, but commence at once, and in good earnest; and if we get but little money, we will get the hearts of the people interested in this holy work, and leave our field in this respect as we shall be glad to find our new ones after Conference. We must do more to save the world, or I fear we shall be found wanting.

S. QUIMBY.

December 27.

UNIVERSALISM—ITS RESULTS.

The Western Advocate says, the following curious account, from the respectability of all the parties concerned is no doubt strictly true:—

"The following anecdote, which was related to us some time since by a gentleman of high standing in a city of which he was a resident at the time, illustrates the effects produced by the preaching of the doctrine of universal salvation upon ignorant and uneducated minds. A company of capitalists, many of whom were Universalists, had in their employment three or four hundred laborers, whom they had sent into a wild and unsettled region, where they had neither schools, nor church privileges. At the solicitation of the president of the company, who was a staunch Universalist, they resolved to erect a church, and day-school-house, and employ a preacher at their own expense. They sent a man who preached two years to convince the laborers and their families that they and all others would be finally holy and happy, no matter what their moral character in this world. At the close of that time, the Methodist Conference was in session in the city in which the company resided. The president one day made his appearance in the Conference room, and requested an interview with the Bishop. The Bishop politely inquired the object of the interview. The president replied, 'I want to know if we can hire from you the coming year, a real fire and brimstone preacher, to go down and preach to our hands in the pine woods. Our company will pay his salary, but he must promise to pour wrath and brimstone upon them the whole year.' The Bishop asked the reason for this singular request, coming from a company, most of whom were Universalists. 'O, said he, we have had one of our preachers down there for two years, and the rascals have got so wicked that they steal our timber, and drink, and quarrel, and quarrel, half their time; and the company have resolved to try fire and brimstone for a year. We want a preacher who will make them the result. Comment is useless."

"I SHALL TAKE CARE."

"I am determined," a man said, "not again to break the Sabbath. I believe that the judgments of Heaven have followed me. My sloop got aground; there was no danger, and no necessity, as she was in a safe place, of working on the Sabbath. And yet I worked nearly all day to get her off. I succeeded; but afterwards she grounded again, and I lost a week. In getting into the harbor, she was driven ashore again, where she lay another week. At length I succeeded in reaching the port; but it was too late in the season that I was frozen in, and another week was lost. On my return, just before I entered the harbor, a heavy easterly gale drove me out to sea; and after a night of dreadful suffering and danger, my vessel was driven high and dry upon the rocks on the opposite side. She could not be gotten off, and was sold for a mere trifle. Thus, to save a day by working on the Sabbath, I lost more than twenty days, lost my vessel, and came near losing my life. I shall take care, in future, how I violate the Sabbath."

THE BAPTISTS.—A minister who lately addressed a public meeting in the District of Columbia, stated that in the United States their membership consisted of about 800,000, with some twenty colleges, and fourteen theological seminaries.

Herald and Journal.

WEDNESDAY, JANUARY 8, 1851.

SOUTHERN AGITATION.

Our brother editor of the Southern Advocate refers with keen feeling to the disagreements between portions of the Southern M. E. Church, and hints some quite suspicious looking ideas about re-organizations. In referring to possible Northern changes, he remarks:—"And what harm will ensue, we ask, to the cause of religion in the Annual Conferences which may find themselves shut up to this necessity, provided such organization maintains its loyalty to the great cardinal principles of doctrine and discipline which characterized the primitive fellowship?" None upon earth we can see. The very growth of the original body without the occurrence of the extraneous causes aforementioned, would have rendered, in the course of time, some such subdivisions desirable. The Richmond Advocate dislikes much these sentiments as applicable to the South, for which he thinks they were designed. The Southern proceeds:—"An attentive spectator of the drift of things may have discerned in the proceedings of our own General Conference, causes of complaint, actual grievances, in particular directions. We need not specify here. We desire to add no fuel to the excitement already existing, no exasperation to the fever already at the fever point. As lovers of the church, earnestly seeking her peace and prosperity, we are bound, however, to say, that in the religious confederacy as in the political, quiet, harmony and continued union and prosperity must be sought in confining the general government strictly within the limits of constitutional law. The equality of Annual Conferences must be maintained, by a rigid abstention from all legislation which profits one at the expense of another; or which interferes with the internal management of bodies co-ordinate each in the system, and united only for interests common to all."

Upon this the Richmond editor remarks: "We are conscious of no disposition to misinterpret the sentiments avouched in this passage; and to avoid doing so, we will not attempt either to name it, or to define its meaning. We refer to it more in grief than in anger. But as one of the signs of the times we do not feel entirely at liberty to omit all reference to it. It may be justifiable upon grounds that identify the General and State Governments in our National Confederacy with the General and Annual Conferences in our ecclesiastical regime. It may be vindicable upon the ground of necessity in redressing 'causes of complaint,' and 'actual grievances in particular directions.' Or, it may be explicable as a prognosis of the 'particular directions' a certain political disease, just now extensively prevailing in Southern latitudes, if it should assume an ecclesiastical form, will take. 'Coming events cast their shadows before.' Is this the shadow of a coming event? We sincerely hope better things."

For our own part we heartily deprecate such apprehensions of division in our cause. We do not think they are well founded in the North or here. We should rather contend for a little more candid freedom of opinion, and not assume a menacing brow and talk of running if we cannot accord with each other in all opinions. There is something small and even puerile in this course. Each section of the church should be supplied with its local organ, and all agree in fundamental Methodism, while all accord the privilege of liberal discussion and variation on other subjects. It is an anomalous fact that our border brethren have not an organ of their own. It would be a relief to them and all the rest of the church if they had one.

METHODISM IN NEW ENGLAND.

The New England correspondent of the Western Christian Advocate gives some interesting calculations from the late Minutes respecting Methodism in the Eastern States. He says: "According to the 'Minutes of the Annual Conference,' just published, we have in New England 56,981 members, and 8,659 probationers; making in total 65,640. This gives more than one thousand and increase each year, beside the vast number that have gone to heaven since Lee's visit to New England. We have, also, 646 travelling and 457 local preachers. Thirty years ago we had not a literary institution among us; now we have a university, second to none in the country in furnishing all the advantages of a thorough scholarship, and which, we are happy to say, is in a prosperous state; six Conference academies, all doing well, beside several other literary institutions under the control and patronage of the church; and one Theological Institute in successful operation, and bids fair to prove an incalculable blessing to the church. Sixty years ago we had but two small chapels in New England; now may be seen a neat Methodist Church in nearly every town, and in most of our large villages, and all our cities are well supplied with church edifices. Many of our churches are large and commodious, and in architecture will compare favorably with any in the country. We have, it is supposed, between forty and fifty thousand children in our Sunday Schools, most of whom are taught by persons enjoying the love of God. And we are happy to say that the work of God is going on gloriously among us. There are more and more revivals in every Conference, and the work is evidently spreading in every direction. Last year was a glorious one; our increase in the membership, including the local preachers, was 4,186. To God be all the glory!" There is one capital inaccuracy, we suppose, in this estimate; it does not include the New York East and the Troy Conferences, most of which lay within New England—a fact that would swell materially the New England Methodist statistics. Methodism in the Eastern States is sometimes disparagingly referred to at a distance, but in no part of the country has it had greater strength, or more signal success. And in no other are its essentials more prized. It has advanced here beyond all other sections of the church in its supply of substantial chapels and of literary provisions, and its foundations rest nowhere more firmly than on this Puritan soil.

NEW METHODIST PAPER.

The Michigan Advocate is the title of a new and exceedingly spirited little sheet, the first number of which has just reached us. It is "got out" in neat style, and will evidently do good service to the church. Terms, \$1.25 in advance, \$1.50 in six months. Editor, Rev. J. V. Watson. It takes at once a brave stand on public questions—quoting five columns, on its outside, against the Black Law, and affirming in its prospectus the following independent position: "With the affairs of State, with politics, we shall have no interference. But should the doctrine of any party, or the civil enactments of any legislative body be insulting to religion, or a trespass upon the constitutionally defined rights of our common humanity, we shall not stop to consult expediency, or to calculate consequences, we say fearlessly, but solemnly, to the powers that be, in the name of Him who permits them to be, 'thus far oughtest thou to go and no farther.' We shall never interfere in politics only when politics interfere with religion."

Thus nearly all our papers have fallen into the track which this journal years ago opened among us amidst general denunciations. We believe that the legitimate moral influence of Methodism on public opinion will yet be realized by its presses. Prudent but unflinching in managing these potent organs, they will develop a power in our cause, before which public opinion shall cower.

The Michigan Advocate is published at Adrian and Detroit. Address Rev. J. V. Watson, Adrian.

NOBLY SAID.

Professor Whedon, of the Michigan University, speaks in the following noble words on the duty of the pulpit: "The pulpit is bound to draw, unflinchingly, the boundaries of eternal right, across whosever of old or path it lies. Whenever a great statement vociferates across the nation that, 'religion has nothing to do with politics,' you may be sure there is villainy on foot. No man opens a war against conscience, private or public, unless conscience has some cause of quarrel against him. The man who would say to Christianity, 'hands off,' would be glad to say to the Omnipotent eye, be shut. The political profession would, doubtless, a large share, be very glad to know that over their domains the divine law is suspended; and that Almighty God may not invade their territories. Deeply do I regret to say, that the

pulpit has but too often succumbed and fearfully shrunk from standing forth the stern impersonation of the world's conscience. Let the pulpit re-assert its place in the front of every enterprise for overthrowing great wrongs, and establishing great rights."

OUR DOMESTIC MISSIONS.

In a late address, made by Bishop Doane before the Missionary Society of the Vestry street Church, N. Y., he gave the following statistics, which may be of use to others:—

Number of Missions among our native population, 320; Missionaries, 387; Members, 30,458.

Absentees—12 Missions; 17 Missionaries; 1,075 Members.

Sweden and Norway—3 Missions; 3 Missionaries; 153 Members.

Wales—4 Missions; 4 Missionaries.

Germany—90 Missions; 108 Missionaries; 45 Local Preachers; 7,128 Members; and 4,000 Sunday School Scholars.

From the last Annual Report made by the Commissioner of Indian Affairs, the Bishop said the following facts were gathered, which he offered as showing the effect of Christianity to civilize the Indians:—

First, there are in the State of New York, 400 Indians, who have 1,600 acres cultivated, 400 ploughs, 1,000 horses, 850 milch cows. They have raised 1,200 bushels of wheat, 35,000 bushels of corn, 28,000 bushels of oats, 1,200 bushels of potatoes, and other vegetables in proportion.

The German Missions were commenced fifteen years ago. Many of them are now self-supporting, and some of them have colonized and erected new churches—both sustaining their own missions, and contributing something likewise to the general missionary treasury.

FEMALE ENTERPRISE IN INDIA.

In Branseria, Bengal, the wife of a devoted native catechist, connected with the Free Church of Scotland, has established a school of her own, for the instruction and salvation of her own country-women. Such an institution has never before existed in that region, and this is probably almost a solitary instance of a native Bengali woman, who has energy and zeal enough to impel her to such an enterprise. It has thus far been eminently successful.

THE POPE AND GREECE.

Some time ago, the Pope attempted a religious invasion of the Ionian Islands, by appointing an Archbishop of Corfu, in the person of Dr. Nicholson, an Irish priest, who arrived at Corfu in May, 1849, but met with such a warm reception from the enraged Greeks, that he shortly afterwards disappeared, and has not since been seen or heard of.

A PROPHECY.

Abp. Hughes has predicted the downfall and extermination of Protestantism in one hundred years. The Presbyterian of the West thinks that Archbishop John is no prophet. There will be a great turning of Bibles, and books, and tracts, before the prediction will be fulfilled; and it will be a very long time before the people in this country will be ready for the burning.

HOW TO TREAT BAD BOOKS.

It was wisely considered and piously said by one, that he could read no idle books; both in regard of love to his own soul, and pity unto that made them. "For," said he, "if I am corrupted by them, their composer is immediately the cause of my ill; and the day of reckoning, though now dead, must give an account for it, because I am corrupted by his bad example which he left behind him. I will write none, lest I corrupt them that come after me; I will read none, lest I augment his punishment that is gone before me. I will neither write nor read, lest I prove a foe to my own soul. While I live, I sin too much; let me not continue in wickedness longer than I do in life."

METHODIST SUNDAY SCHOOLS.

The Conference returns of the Methodist Episcopal Church on the subject of Sunday Schools for the past year exhibit a total of 7,984 Sunday Schools, with 84,835 officers and teachers, 427,604 scholars, 1,113,412 volumes in libraries, 5,457 Bible Class scholars, 32,539 infant class scholars; and 11,104 conversions during the year. Reports from one Conference remain to be received.

Increase during the year, 649 schools, 10,661 officers and teachers, 35,371 scholars, 154,926 volumes, 762 Bible Class, and 4,700 infant class scholars. Mr. Kidder has put vigor into all this department of our cause.

METHODIST PRESS.

Richmond Advocate—Randolph Macon College—New Mexico—Methodist Episcopal Church—Cincinnati—Bishop Doane.

The Richmond Advocate overflows with articles against Northern agitation. It condemns alike Dr. Peck and the "New York preachers," and hails with delight the opposition the latter have met—of course.

The Holston Advocate says of Randolph Macon College, of which Dr. Smith is President, that it is estimated to have cost, (including lands, buildings, and apparatus, together with expense of sustaining it to this time,) about one hundred and eighteen thousand dollars. Towards the endowment of the college, upwards of fifty thousand dollars have been secured. \$25,000 permanently invested; and \$26,000 in bonds of individuals, bearing interest. The college debt is \$18,000, which it is proposed to raise by contributions, and the funds given for the endowment of the college ought not to be used in the payment of its debts. Measures are suggested for carrying out this purpose. A Medical Department is attached to the college, and it is reported to be in a prosperous condition.

Our Canada exchanges report encouraging revivals, as do, indeed, all our denominational organs.

The Texas Wesleyan Banner is a little alarmed at our movements in New Mexico. After quoting from our missionary, it says:—

"Will the Methodist Episcopal Church, South, make no effort to establish a mission in Santa Fe? Shall the territory be given up to the Northern Church? Important results may be involved in these questions. They deserve the prayerful and serious consideration of the Southern Church. Aside from the importance of supplying the people of that Territory with the ministry of reconciliation, to educate them for heaven, it is of vast importance to throw into that border territory instrumentalities neutralizing or counteractive of any politico-abolition influence which may be attempted to be employed for mischievous purposes."

We have prior possession, however, and we hope the success of our missionary, Bro. Nicholson, will render it necessary for us soon to despatch a good corps of assistants to him.

The Northern Advocate speaks a good word for the brethren of Union Chapel, Cincinnati. It gives the following significant paragraph:—

But while upon this subject, I desire to call your attention to other statistics of our church in this city. You will observe, by referring to our printed Minutes of 1840, that we reported twenty-two hundred members of the church, and in 1850 we report twenty-seven hundred. We have, then, an increase of five hundred members in ten years; whilst the radical or Protestant Methodist Church has, within the same time, increased her membership from five hundred to eleven hundred; the Episcopalian from six hundred to twelve hundred, and the Presbyterians from twenty-five to thirty-five hundred. In the meantime, the population of the city has increased seventy thousand inhabitants. I am persuaded that none of the denominations are doing as much good here as they ought, and why? why? the enlightened, liberal, and scriptural doctrines of the Methodist Episcopal Church, she should lag behind all other orthodox denominations, requires some investigation; and can only be accounted for by the measures of those who are in authority over us; and when a Presiding Elder can get up in his lovefest, and congratulate his brethren, "that two slabs have been heaved from the church, viz: the Church South and the Wesleyan, and that nothing is now left but the pure gold," it is not surprising that his membership does not increase, but rather that he retains those that he has. Union Chapel has suffered unprecedented opposition from a portion of the ministers of the Conference, and while these ministers live daily in the open violation of various Rules of Discipline, they pretend to adhere strictly to the obsolete rule, "Let the men and women sit apart."

The same paper says:—

We have recently received many letters commending the course which we have taken on the question of slavery. We view our friends for the encouragement thus given. In our view, American slavery is an atrocious crime—a crime against God and man—and a crime with which we shall never compromise. A sense of justice compels us at all times to use whatever influence we may have, for its extermination. We could not maintain a good conscience and connive at the abomination in any way—either by silence, or by a time-serving policy. Others, who see slavery in a different light, may be able to take a different course. Some are opposed to all agitation and discussion of the subject; for prudential reasons they would pass it by at this time. Well, have you any prospect that a better time will come? Not the least. And above all have we the right to spare the great sin, and refuse to give warning to the people? We know of no such right. As well might we cease to preach repentance for other sins as for this. The cry of danger is but an old artifice to lull a contrary danger, dangerous to slavery, and to nothing else. We choose not to be duped by such craft. Cotton dealers and sugar buyers may go into fits, if they please, to conciliate slaveholders, but we shall do no such thing.

The Christian Advocate and Journal says:—

The question of the place where Bishop Doane was born has been variously answered, but we apprehend the true answer has not yet been given. We have a friend—a member of the New York Conference—who informed us that he was the son of H. B. Bascom, who was his infancy; she was married in his father's house, and is still living. The place of Bishop Doane's birth, according to this witness, was Shickelton, Delaware County, N. Y., on the east branch of the Delaware, about two miles above the place where the Erie Railroad now crosses that stream. The same friend informs us that the Bishop's father, on his mother's side, resided in the neighborhood of the Bishop's birth, and that he was consulted by him at this time as to the propriety of the Bishop's biographer to settle the question by a doubt, and he will volunteer his own opinion, which he thinks is the proper way to command our services. We learn from the Southern papers that the Rev. M. Hinkle, D. D., has been requested by the family to prepare a biography of the Bishop, and that he has accepted of the honor. Information that might be of service, are desired to communicate with Dr. H., who resides in Nashville, Tenn.

THE CHRISTMAS LOVEFEAST.

It was a beautiful thought that entered the mind of one of the Methodist pastors of this city, and induced him to say, "Let us have a *Lovefeast* on Christmas night." The thought was cordially received, and the meeting agreed to celebrate Christmas with a *Lovefeast*, which gave promise of a glorious feast. The meeting was appointed and held at the Lecture Room of the Bromfield St. Church. Notwithstanding the night was inclement, the assembly was large—so large that many were obliged to stand all the evening. Here were brethren and sisters, young and old, from all our churches in the city, and many from out of town, come together to enjoy a good old-fashioned Methodist Lovefeast; and they were not disappointed. They found what they sought, and even more; they found, if it be possible, that Methodism, with an increase of years, is better than at the beginning; and on this occasion we saw, and heard, too, specimens of Methodism from various climes and latitudes. In the altar we saw, and listened to, the words of the just, Dr. Merrill and Edward T. Taylor. Warm and full of souls, they looked vigorous for their years, and yet to be endured, and yet for battles yet to be fought. On their right were a *valant* of the old members of the Methodist churches in Boston. I say a *few*, for a majority of the primitive stock have passed on to "see the King in his beauty, and to dwell in the land that is very far off"—a land of bloom, and verdure, and harvest fruits, and balmy zephyrs, and harp, and songs, and thrones, and kingdoms, and the smile of God—a goodly land, and an heavenly, brought very high that night by hymns, and prayers, and faith, and Christian fellowship. 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THE LIBERIA BEACON.

BY MARTIN P. TUPPER.

A thousand miles of rugged shore,
And not a lighthouse seen!
Alas, and those years of yore,
That such a shame hath been!
Alas, that Africa's darkling race,
The savages and slaves,
Never have known the gleam of grace
On their south-western waves.

Never till now—O glorious light!
The beacon is ablaze,
And forth the terrors of the night
Are scattered by its rays.
Forth from the starry-heavened West
Was lit the glowing torch;
For dear Columbia's sons have blest
Liberia with a church!

Yes, yours, Columbia, leads the way,
And shows our hard, old world
How slavery, in the night of day,
Can easiest be down-turned!
Not by the bloody hand of power,
That mangles while it frees,
But by religion's calmer hour,
And freedom of the seas.

Yes, brothers, patience is the word—
And prudence in your zeal;
Where these sweet angels well are heard,
They work the common weal.
The North must wait, the South be wise,
And both unite in love,
To help the slave beneath the skies,
Who is no slave no more.

—Colonization Herald.

ALL'S WELL.

The clouds which rise with thunder, slake
Our thirsty soils with rain;
The blow most dreaded falls to break
From our limbs a chain;
Our very sins and follies make
The love of God more plain;
As through the shadowy lens of even,
The eye looks farthest into heaven—
On gleams of star and depths of blue
The gliding sunbeams never knew.

—National Era. J. G. W.

SLAVERY.

For the Herald and Journal.

THE FUGITIVE SLAVE LAW.

MR. EDITOR:—In the Herald of Dec. 4, I read a communication addressed to Rev. C. A. Adams, and signed Wm. C. Prescott, which, were it a professed lawyer's plea, might pass among the masses for what it is worth; but in the Herald, with no remark to point out its fallacies, it may pass among careless readers for more than its value, because it is in good company.

With your leave, I propose to review some of his assertions and arguments, and endeavor to show their real relation to fact and truth.

Near the commencement of his article he says, "I have been taught to believe, and as yet have seen nothing to shake that belief, that jurisdiction over the subject of slavery is not one of the grants made by the States to the General Government." Yet his whole article is an attempt to vindicate the exercise of that jurisdiction by the General Government, and he even attempts to prove by the Constitution of the United States the inconsistency of his belief and the falsity of the position he has assumed.

He then goes on to say, "I am aware that the framers of the Constitution or their cotemporaries, very soon after its adoption, entered upon the solemn work of legislation" upon this subject, which was beyond their jurisdiction, "and that the provision then made has stood unimpaired upon the statute book for more than half a century," and he might have added in the most of the free States a dead letter. Its enforcement was once attempted and abandoned, in Massachusetts, and the attempt will probably never be repeated.

Again he says, "We all know that although constitutional in its provisions, this attempted 'jurisdiction over the subject of slavery' was 'inoperative in the North,' by reason of the repugnance of popular sympathy." Will he deny that that sympathy arose from the fact that any person might, upon the allegation of being a fugitive from service, be deprived of the right of trial by jury, the dearest right reserved to us by the Constitution, and be delivered by the judge a slave to an irresponsible individual, to be carried where his soul and body will sell for the most money?

The people thought the Constitution imperfect till it guaranteed in express terms that the right to be secure from unreasonable seizure shall not be violated. That no person shall be deprived of life, liberty or property, without due process of law. And that in suits of common law, where the value in controversy exceeds twenty dollars, the right of trial by jury shall be preserved. Is it strange that a law annulling the right of a trial by jury was inoperative by reason of public sympathy?

Passing about a column of remark upon the terms Constitution, Confederation, Preamble, &c., he says again of the Constitution, "In no respect" does the provision for the delivery of fugitives from service "differ" from that providing for the delivery of persons charged with crime. Let us appeal to the instrument. Art. iv, sec. 2, clause 2, reads:—

"A person charged in any State with treason, felony or other crime, who shall flee from justice, and be found in another State, shall on demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

The person then is to be delivered up to the high authority of a responsible State executive, bound by oath to allow him a trial by an impartial jury; to inform him of the nature and cause of the accusation; to allow him to be confronted with the witnesses against him; to allow him to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel to aid in his defence. Such is the provision for the delivery of persons charged with crime.

What is the provision which differs in no respect from this? We find it in clause 3:—

"No person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation thereof, be discharged from such service or labor, but shall be delivered upon claim of the party to whom such service or labor may be due."

This then provides that a debtor shall be delivered up to his creditor to an irresponsible person, not for trial, but for perpetual servitude.

Thus we see one provision is predicated upon a charge of crime, the other upon a fact of debt. One upon a charge which the law considers false till proved true; the other upon the legal certainty which can be known only from previous legal investigation. Yet this expounder of the Constitution says, "In no respect do they differ." One is to be delivered up to the Governor of a State to be brought before an impartial jury; the other is to be delivered up to a private individual to be carried to the slave market, or where else he pleases. In no respect do they differ, while Congress has left one to be executed by the State Governments as they see fit, and made the other the foundation of author-

ity for legislation by Congress for depriving any citizen of the right of trial by jury upon a mere claim of debt!

The advocates of slavery have long told us, "In no respect do they differ." While one is a necessary preliminary to a trial, and the other a consequence of a fact which must have been previously ascertained. One is a primary process; the other an execution of judgment.

We will next consider his remarks on the habeas corpus. Addressing Mr. A. he says, "But you say that here is a suspension of the writ of habeas corpus. As you do not indicate the terms of this suspension, I confess I cannot tell in what manner to meet your declaration on that point," and somewhat insultingly asserts that clerical dignity alone saves Mr. A. from being perhaps annihilated by his ridicule. He then proceeds: "I will ask a single question. The writ of habeas corpus is a constitutional writ, and stands unimpaired as long as the Constitution stands. Now how can this constitutional writ be suspended by a legislative enactment in which not the slightest allusion is made to it?" Now I am no lawyer, but have supposed that the writ of habeas corpus is a process by which any person holding another person prisoner may be required to show by what authority or right such person is held, and whether that authority be valid.

I have always understood the word writ to mean a legal process, and find high authority for the opinion.

Now the Fugitive Slave Law says in sec. 6: "And the certificates shall be conclusive of the right of such person or persons" to remove such fugitive to the State or territory from which he escaped, and shall prevent all molestation of said person or persons by any process issued by any court, judge, magistrate or other person whomsoever."

If then, as I suppose, the writ of habeas corpus be not only a constitutional provision, but a legal process issued by a court or judge, then these certificates issued by the lowest judicial officer known to the law suspend it. "But," says Mr. P., "the writ of habeas corpus stands unimpaired while the Constitution stands." Then the Fugitive Slave Law is null and void, and Mr. P. is guilty of the heinous crime he charges on Mr. Adams—rank nullification.

No wonder he could not tell how to meet Mr. A.'s declaration! And how will he meet his own assertion made under the form of interrogation, that the Fugitive Slave Law contained not the slightest allusion to the writ of habeas corpus?

"But," says Mr. P., "the law of 1793 has stood unimpaired since its adoption, though it could not be enforced," and of course a constitutional provision may remain unimpaired on the statute book, though its exercise be suspended by a law of Congress. Surely such a lawyer can meet anything. If, as he asserts, the Fugitive Slave Law can be enforced, do not the certificates suspend every process that can be issued against the persons to whose favor they may be granted. Though obtained by perjury, the perjuror cannot be molested by warrant, indictment or capias, till with his victim he is beyond the reach of pursuit. Do such enactments come within the meaning of the Constitution? As much does the law which makes death the penalty of murder provide for Lynch execution as the Constitution of the United States provides for the delivery of any person as a fugitive from slavery till he is declared such in open court by an impartial jury; and whoever says I have no right to object to the constitutionality of the Fugitive Slave Law till I am willing to become a constitutional slave catcher, might as truly say I am willing to become hangman for the whole country.

As I have never seen the law of 1793, I shall not attempt either to justify or condemn it, or to point out any difference or agreement between that Act and an Act to amend an act supplementary to that act. Mr. P. is somewhat ambiguous, but I think he means to be understood that "Not a single point of difference can be discovered by the most astute critic between the two acts, except that one can be enforced, and the other could not."

If the law of 1793 authorized the seizure of a person without process, and delivery to perpetual bondage without trial, without even a hearing, not authorizing even the hearing of anything but the case of the claimant, and requiring a summary decision to preclude all opportunity for any defence; if it authorize the suspension of the writ of habeas corpus by the certificate of a commissioner appointed professing to facilitate the recovery of fugitive slaves; if it enact that a description made with such convenient certainty as may be, (and fitting such persons equal to every tenth person of a whole race,) may be, and upon the introduction of further evidence, if necessary, (no matter how defective) of the identity of the person, "shall be conclusive" with regard to any person claimed as a fugitive from service; in short, if it provided that any gang of blacklegs who might make their appearance in Maine with their pockets filled with transcripts of records containing descriptions of fugitives from service, should not only be rewarded with a slave for every perjury, but protected from all legal molestation for any theft, robbery, arson, murder or other crime they might commit, till they arrived in Georgia, then indeed the difference is small.

I have mentioned some of the provisions of the Fugitive Slave Law, and would ask Mr. P. if it be worth preserving, where they can be enforced.

Would not the powers conferred by that law place the community entirely in the power of any association of villains who might combine to make themselves rich by perjury and man-stealing, and what greater inducements could be held out for the organization of such conspiracies?

But Mr. P. proposes one question, which, if it means anything, asks if a free man carried to Virginia as a fugitive slave would not have a right to establish his freedom there by proof? I know nothing of the laws of Virginia, and little of those of any other State; but Judge Ruffin, of the Supreme Court of North Carolina, has decided that a slave has no rights; that the moment when it is admitted that a slave has rights, he ceases to be a slave. Consequently in that State he has no more right to establish his freedom than Mr. Hoar had to test the constitutionality of the laws of South Carolina. He is delivered a slave, and must remain a slave till made free by some other means than the legal exercise of his own rights. He is deprived of his liberty, not by the laws of the State to which he is carried, but by a law of the United States, which, upon a mere allegation, deprives him of trial by jury; yes, even of the right of being heard in his own defence. Finally, Mr. P. informs us that he has sworn to support the Constitution of the United States. I take my leave of him, hoping he will be true to his oath, and never aid in depriving any person of liberty, contrary to its provisions.

In conclusion, Mr. Editor, allow me to express my conviction that the late law had its origin in the sentiment, that "the condition of master and slave is the best possible relation between the employer and the employed." That it was designed to reduce to slavery every colored person in the United States; that this design was only disguised to secure its enactment by Congress; and that in carrying it into execution a few whites should be made slaves, it would be no cause of grief to the framers of the law.

A SUBSCRIBER.

FAMILY CIRCLE.

THE POWER OF A MOTHER.

A youth who had been piously educated, had long grieved his parents by his misconduct. Reproof, exhortation, correction, had been repeatedly tried without success; and he had arrived at an age when parents can no longer exercise absolute control. He left home under circumstances truly distressing to his parents; but which seemed to produce no effect upon his mind. Not long afterward, he received a parcel from home. As he examined its various contents, and found one proof after another of a mother's tender, considerate care for the health and comfort of one so undeserving; and found, too, a letter fraught with kindness and affection, and without one word of upbraiding, the rebel's heart melted within him. He fell on his knees and blessed God for giving him such a mother. Wept bitterly over his own ingratitude and disobedience, implored pardon through the blood of atonement, and sought the strength of Divine grace to enable him to be the comfort whose grief he had long been. The expressions of genuine penitence that accompanied his acknowledgment of that communication, led the parents to give utterance to their feelings of joy and gratitude in the language of the Jews of old:—"The Lord hath done great things for us, whereof we are glad. They that sow in tears shall reap in joy."—Mothers of the Wise and Good.

HOW CHILDREN MAY BE POISONED.

There are two opposite errors into which men fall respecting their children. One is to starve them, by giving them no instruction, leaving them entirely to themselves.

Another error into which men fall is that of starving them by poisoning their children, and this is also as common, hard as it is to say it, as the neglecting of them. What is it but to poison our children to bring them up in more secular learning, setting before them pleasures, honors and riches of this world as the prizes and rewards of knowledge. What is it but to poison them to give them merely heathen and classical knowledge, valuable as it may be in refining the mind, or calling forth genius and advancing the powers of the understanding, if all be not redeemed from the evil and malignity of sin, by the purifying and heavenly truths of the Gospel. What is it but to give them poison to train them up in this world's knowledge only, imagining that political economy, and arts, and science, can so change their moral character as to answer the great purpose of education? It may turn the love of pleasure from one sense to another. It may change the brutal into the satanic; but it will never make that which is natural, spiritual; and raise that wisdom which is earthly, sensual and devilish, into that wisdom which cometh from above, and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

To feed them comprehends the whole of their education for a holy and happy life here, and endless glory hereafter.—Rev. Ed. Bickersteth.

NO GAIN TO THE FAMILY.

During the late war, a gun-ship was to be launched. It was Saturday, and multitudes assembled to witness the sight. A few minutes before the time, she began to move, but soon stopped; and with all their efforts they could not again start her. The Sabbath came, and all hands were summoned to meet and get her off. One man had a great conflict in his mind about working on the Sabbath. But he was afraid if he did not do it, he would lose his place. He had a large family; and he did not know in that case, how he could support them. He therefore went and engaged in such labor as was needed for the launching of the ship. While thus employed, something from above fell, struck him on his head, and killed him. Of course his place was vacated; his family were not gainers, and the course which he took to provide for them deprived them ever after of his aid. It had been better to have exercised faith in God, obeyed his command, and committed himself and his family to the gracious care and disposal of Him who hath said, "They that seek the Lord shall not lack any good thing."—Ps. 34: 10.

FILIAL REVERENCE.

When Sir Thomas Moore was Lord High Chancellor of England, (an office second only in rank to that of Archbishop of Canterbury,) he was wont publicly, upon his knees, to beg the blessing of his father, who was one of the judges of the Court of King's Bench.

The loosening of the tie between parents and children is one of the worst features in our times. St. Paul calls the fifth "the first commandment with promise;" and certainly there is no duty which seems to bring its own reward so speedily along with it as the religious education of children. Let parents ponder well that fearful threat made by God to Eli: "Behold, I will do a thing in Israel, at which the ears of every one that heareth it shall tingle. I will judge his house forever, because his sons made themselves vile, and he restrained them not." (1 Sam. 3: 13.) And let children remember that no less alarming one: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. 30: 17.)

LADIES.

For the Herald and Journal.

ONE HUNDRED DYING SAYINGS OF THE WIVES OF METHODIST PREACHERS.

"Our people die well."—DR. NEWTON.

NO. III.

"Come, Lord Jesus, come quickly! He is coming, he is coming!"—Mrs. Catharine, wife of Rev. Freeborn Garrison, aged 97.

"My way is perfectly clear."—Mrs. Theresa G., wife of Rev. G. Stevenson, aged 28.

"When our Father's house we gain, 'T will make amends for all our pain."

—Mrs. Mary Ann, wife of Rev. Jno. Barnes, aged 29.

"Jesus is precious."—Mrs. Huldah, wife of Rev. Wm. Willard, aged 30.

"My anchor is lodged within the veil, and the cable is strong. I have been very unfaithful. I the chief of sinners am, but Jesus died for me. This is all my plea, for me the Saviour died!"

—Mrs. Elizabeth S., wife of Rev. Newton Heston, aged 25.

"Well, my home is over Jordan!"—Mrs. Hannah M., wife of Rev. D. M. Rogers.

"Why do you weep? I am better off than any of you, for I shall soon be at home. And when you collect around my body, and carry it to the grave, don't weep, but raise a song of triumph."—Mrs. A. A., wife of Bishop Andrew, aged 46.

"O, sweet Jesus!"—Mrs. Mary W., wife of Rev. M. A. Dunn, aged 24.

"O how good those promises are! I feel stronger assurance than ever that I shall go to that happy land."—Mrs. Elizabeth, wife of Rev. Samuel Draper.

"Precious Saviour! blessed Redeemer! O the

rich fountain of redeeming love, in which I shall soon bathe my weary soul forever!"—Mrs. Abigail, wife of Bishop Morris.

"I am ready to go; praise the Lord."—Mrs. Sarah Ann, wife of Rev. Joseph H. Wythes.

"My Saviour is my only hope; he has supported me thus far through many trials, and I know that he will not forsake me in this last conflict."—Mrs. Maria A., wife of Rev. A. M. Roberts, aged 30.

"My strength is wasting, my constitution is broken, but the Lord is my Shepherd, I shall not want."—Mrs. Esther A., wife of Rev. W. C. Smith, aged 26.

Addressing her husband, "Exercise great faith—it is all right. Jesus is precious. I am happy, happy, happy."—Mrs. Abigail, wife of Rev. N. Tibbals, aged 23.

"I shall soon be singing with the angels in heaven."—Mrs. Cyrene L., wife of Rev. C. S. Baker, aged 24.

"I am not alarmed; I am not afraid to die; I have been a long time preparing for this hour."—Mrs. Ann M., wife of Rev. J. M. Reid, aged twenty-one.

"I have given all up, babes and all. I have no fear of death; the Lord is my Shepherd."—Mrs. Henrietta, wife of Rev. G. C. Bancroft, aged 32.

"Thank the Lord, there is not a cloud to obscure my path. My only consolation is that of a steadfast hope in the merits of the Redeemer."—Mrs. Harriet, wife of Rev. Laban Clark.

"Where is my difficulty of breathing? It is gone. O glory! the devil that so tempted me to despair, will at last be disappointed. I am blest; I shall meet my little children (seven of whom were with Jesus,) in glory. Jesus will take me to himself—precious Jesus!"—Mrs. Elizabeth, wife of Rev. Wm. Williams.

Raising her hands, she exclaimed with unutterable rapture, "I see him coming nearer, nearer!"—Mrs. Lucy, wife of Rev. W. W. Randall, aged 28.

"I have served my God from my very childhood. Death does not alarm me. I am not afraid to die. Blessed Jesus, blessed Jesus, thou art precious to my soul."—Mrs. Mary, wife of Rev. Wesley Forbes, aged 41.

"I find nothing in my heart but perfect love; all is as clear as the noon-day sun."—Mrs. Rebecca D., wife of Rev. J. Haslem, aged 24.

"I give up all for glory and my God. I shall live with him in heaven; I know I shall. I leave my parents, husband, children, all to my God, and go to join those in that blessed country where parting and sorrow can never come."

—Mrs. Mary J., wife of Rev. Sam'l Kepler, aged thirty.

"You are using means to hold me here, but my Father smiles and bids me come."—Mrs. Mary A., wife of Rev. David Leslie, aged 39.

"He whom I have served for fifty years does not forsake me now."—Mrs. Huldah, wife of Rev. B. Howe, aged 64.

To some of her friends who were present, she said, "All of you meet me in heaven; I am all most home." Addressing her husband, she said, "Don't you think I shall be with you in spirit around the circuit?"—Mrs. Lucretia, wife of Rev. John L. Kelley, aged 28.

"All is well."—Mrs. Catherine, wife of Rev. H. C. C.

"O Lord, receive my spirit."—Mrs. America P., wife of Rev. Sam'l Maddox, aged 24.

After she had lost the power of speech, she was frequently heard whispering in her Saviour's ear, "Give me, Lord, all the grace that I need."—Mrs. Lucinda, wife of Rev. J. J. Stallard, aged 19.

"Tell my friends to come on; I am on the wing for the skies."—Mrs. Nancy R., wife of Rev. George Havens, aged 31.

"I can trust him still. Thank the Lord for his goodness to me, I feel so comfortable."—Mrs. Margaret A., wife of Rev. Wm. Holmes, aged 69.

"I have no condemnation now, for I have peace with God through our Lord Jesus Christ."

—Mrs. Hannah, wife of Rev. J. T. Curry, aged thirty.

"Who brought me back? It is hard to die so often. I see Jesus! I see angels!"

"Bright angels beckon me away, To sing God's praise in endless day."

—Mrs. Elizabeth A., wife of Rev. A. J. Dinkins, aged 34.

O. C. BAKER.

BIOGRAPHICAL.

ELIZA, wife of Newcomb TRUE, died in Mercer, Me., aged 30 years. When at the age of seventeen years, she found the Saviour, joined M. E. Church in that place, and continued till her death, which took place Dec. 14. She was a trusting friend, and an affectionate wife and mother. When she married, her husband had four children. She was to them all that a mother could be. She had two children, but God took them to himself, and the wife and mother fell by the destroyer, but she was ready; she suffered greatly for months, but was patient and resigned. She murmured not, but calmly waited till the summons came, and could exclaim:—

"Yonder's my house and portion fair, My treasure and my heart are there, And my abiding home."

JAMES FARRINGTON.

Wilton, Me., Dec. 16.

SARAH HAMBLEY, wife of Cornelius Hambley, Jr., died in Newmarket, N. H., Nov. 12, aged 32 years. Sister H. experienced religion when young. She was an amiable, conscientious and truly virtuous wife and mother. The five last years of her life were years of great affliction, being marked with personal suffering and the loss of two children. She died very suddenly, but we doubt not she "died in the Lord." Her loss is painfully felt, and justly mourned by her family and friends. Yet much may they rejoice that their "loss is her gain."

Dec. 26.

MISS JANE RUSSELL died in Sanford, Me., Nov. 7, aged 22 years 8 months and 26 days. Sister R. experienced religion some eight years since, and united with the M. E. Church. Her faithfulness in the cause of Christ was rarely equalled; all evidently was fully and constantly upon the altar of consecration. But her work personally on earth is thus early done; though we trust her name and influence will not perish with this generation. She died as such a life promises; the righteous hath hope in his death.

NOAH HOBART.

Mrs. DOROTHY, wife of Joshua PERKINS, departed this life in Kittery, Me., Nov. 20, aged 47 years. Her constitution had been feeble for two years. Apparently the consumption was preying upon her weak temperament of clay. Last September, her youngest daughter, a child of seven years, was suddenly removed by death, which weighed heavily upon her mind, and caused a decline of her health. She was a most worthy and exemplary member of the Christian Church, under the pastoral charge of Elder Mark Fernald, exceeding twenty-five years, and of benevolent feelings, and many acts of kindness, she won the esteem and affection of a numerous circle of friends, who sincerely regret that her career in life has thus been terminated, although they believe her pure spirit has passed into a happier world.

J. M. D.

Kittery, Me.

JOHN WESLEY, only son of John and Mary CLEMENT, died of consumption, in this place, Nov. 23, in the 19th year of his age. The experience of this young man afforded convincing proof of the power of religion, to keep the soul perfectly peaceful and patient, amidst great bodily suffering, and to give triumph in death. He manifested the deepest interest in the precious revival of religion which was in progress here during the last months of his life. "Let me die the death of the righteous, and let my last end be like his," was the language of many hearts, as they beheld his glowing countenance and heard his rapturous shouts as the time of his release drew near.

J. P.

Great Falls, N. H., Dec. 26.

ABIGAIL D., wife of H. C. BARCOCK, died in Danville, Vt., Dec. 14, aged 42 years. Sister Barcock embraced religion at the early age of sixteen, under the pastoral labors of Rev. T. C. Peirce. Her last sickness was protracted and severe, but she was sustained by Christian resignation and patience. She often expressed her firm reliance upon Christ, and an anxiety to depart and be with Jesus. In a communication which she dictated for the church of which she was a member, but a short time before her death, she expressed her strong attachment to its institutions and members, taking of them an affectionate leave. The season we enjoyed in her sick room, of partaking of the holy sacrament was one of unusual interest; she joined with us in singing,

"On Jordan's stormy banks I stand," &c.

A. WEBSTER.

Danville, Vt., Dec. 26.

Mrs. LUCY FOLLETT, wife of Capt. Otis Follett, died in Searsmont, Me., aged 64 years. My mother experienced religion in 1823, under the labors of Rev. E. F. Newell. She, with my father, were among the first fruits of Methodism in that part of Augusta where they then resided, and it may well be said of them, "they have borne the burden in the heat of the day." In 1828 they moved to Wellington, where, for many years, their house was used as a chapel to worship God in, and the weary itinerant always found a hearty welcome there. My mother lived to see a family of twelve children arrive to years of manhood, and all converted with one exception. Three of them passed to the spirit land before her, and stood ready, no doubt, to welcome her to its eternal shore.

This sudden bereavement has caused deep sorrow in the family circle. Her seat is vacant at our once happy home; it is vacant in the classroom, at the prayer meeting, and at the more public services of the sanctuary. She was a constant attendant on all the means of grace when her health would admit of it. Her sickness was short, but distressing in the extreme. She conversed freely about dying, and told us she was not only willing, but desired to depart and be with Christ. At one time she exclaimed, "What should I now do without the favor of God, but I am not afraid to die." Death had lost its sting, she had gotten the victory, of which she many times assured us. She charged us all to be faithful and live for heaven; and said she, "never cease to pray for your unconverted brother. I have prayed for him these many years; I must now leave him without religion; but O, pray for him." We expect too, prayer will prevail with God, and he will be saved. Her last hours were distressing, but amidst the agonies of dissolving nature, we heard the sound of glory, glory, and so she passed away from earth to heaven. We ask the prayers of the church for our bereaved father, and that we may all of us be prepared to meet in heaven.

E. L. THOMPSON.

Orrington, Me., Dec. 16.

P. S. Will the Western papers please notice.

A PROCLAMATION

FOR A DAY OF REMEMBRANCE, HONEST DEALING AND RESTITUTION IN THE COMMONWEALTH OF LETTERS.

Whereas, it appears that certain generous people, ready to aid the "diffusion of knowledge," are in the habit of committing books of value to certain unpunctual borrowers of short memories; therefore, by the advice and consent of many sufferers, expressed or taken for granted, JANUARY is hereby appointed to be set apart, when all readers, of every name and description, shall examine their libraries, study and ascertain, "what-nots," depositories of pamphlets, and newspapers carefully, to ascertain whether they have in their possession any volumes, bound or unbound, tracts, pamphlets, or journals, not their own property, but had and obtained simply for perusal from friends and acquaintances; and in all cases where such examination results in finding any publications, ancient or modern, big or little, prose or poetry, songs or sermons, belonging to parties who lament lost tomes, broken "sets," or missing periodicals, to forthwith do up said publications in clean paper, and by their own or more trustworthy hands, transport them home.

And it is hereby recommended, that persons who believe that books are books, and not umbrellas, that lending is not giving, that debts are to be paid, and promises to be redeemed, observe and keep the time above named in the manner enjoined, in brief that they may be thankful for relief from the accusations of conscience, and also to make their friends thankful for the recovery of property, the titles to which are vested in them beyond all quibble or doubt.

Given in an Inaudible and Invisible, but most sympathetic Council of the Pifered, this 29th day of November, A. D. 1850.

HONESTUS BIBLIOTHECARY, Governor.

FIDELIS RESTITUTOR, Secretary.

Christian Inquirer.

THE LAWS OF HEALTH.

PHYSICAL INFLUENCE OF BROTHERLY LOVE.

Some of your readers may smile, Messrs. Editors, to see an article on Health entitled "Brotherly Love," but if they will be patient and hear me through, they may possibly come to the conclusion that the love of men—to say nothing of a higher love, to God—has much more to do with human health than they may have supposed. Much has been said by our wise and able commentators on Holy Writ, of the evil tendency of hatred, and other depressing passions. Thus under the text, "Whoso hateth his brother is a murderer," they have taken particular pains to show us that hatred is the high road to murder, and is the same thing, in spirit, as murder.

All this is true enough, so far as it goes; but may it not be true, not only that